

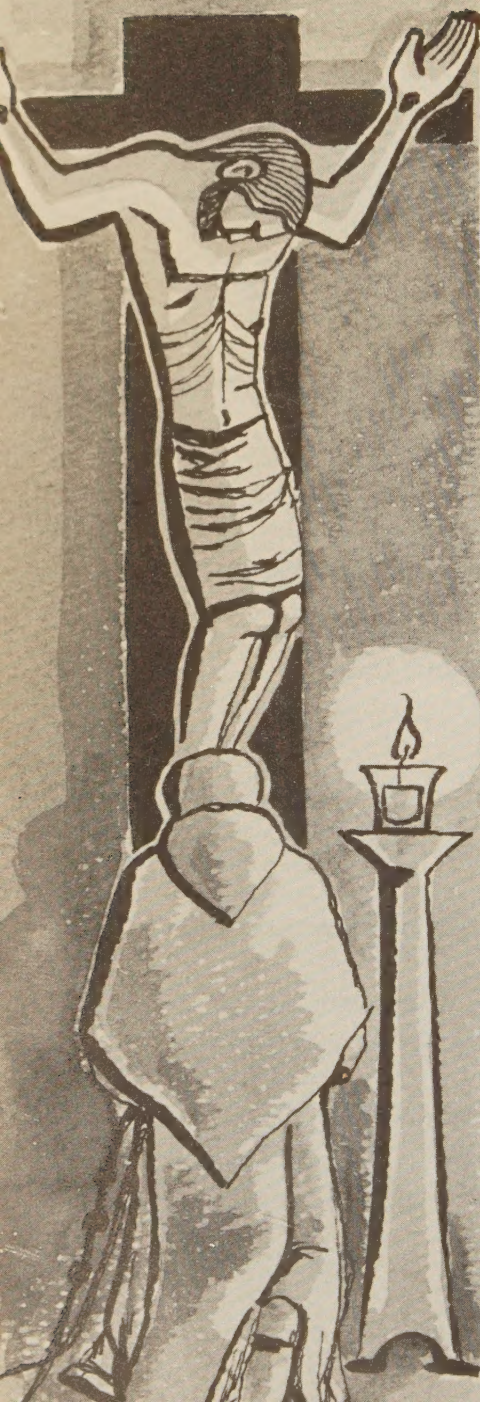
HOLY CROSS MAGAZINE

Vol. LXXI, No. 3

March, 1960



Crux Est Mundi Medicina	70
By the Reverend Alan Whittemore, O. H. C.	
Saint Joseph's Hospital	73
By Ralf H. Stinson, M. D., a Communicant of St. Matthew's Church, San Mateo, California	
Church Society for Cultural and Racial Unity	78
By Brother Charles, O. H. C.	
The Order of Saint Benedict	80
By a Monk of St. Gregory's Priory	
Crucify Him!	85
By Steven Waldron, a boy in St. Mary's Church, Anchorage, Alaska	
Sin and Penitence — Meditations of an Ordinary Woman	91
By Alice Borman, a Communicant of the Diocese of Milwaukee	
Saint Cuthbert, Bishop of Lindisfarne and Confessor	94
By Mary Burn, a Communicant of St. Mary's Cathedral, Glasgow, Scotland	
Book Reviews	97
Community Notes	98



CRUX

"THE CROSS is the medicine of the world!" Christ redeemed the world by dying for it. And as, at His invitation, we take up our cross in union with His, we have our small share in Christ's great act of redemption.

This does not mean that suffering is good in itself. It was not the pain of the Cross that redeemed the world, but Christ's loving acceptance of the pain. So it is, also, with our share in His pain. "Do what you are doing," says de Caussade, "suffer what you are suffering: it is only your heart that need be changed." There were two thieves crucified with Jesus. One of them rebelled, and blasphemed. The other turned to Jesus and accepted his suffering; and Jesus responded with the most wonderful words ever uttered to a man upon earth: "Today shalt thou be with me in paradise." Whatever your suffering of the moment may be — spiritual

ST MUNDI MEDICINA

moral, mental or physical — you can in Christ's name and by His power) touch it with a wand and turn 'today' into paradise. The wand, for you as for the penitent thief, is acceptance of your cross in union with Jesus.

We sometimes make a complex problem out of something simple. We say: "Surely God does not want us to suffer!" Of course God does not want us to suffer, any more than a surgeon wants his patients to suffer. It is because he wants them to get well that the surgeon must sometimes cause them pain. In this sense the surgeon does indeed will the suffering which attends or follows an operation. And in this sense God wills, or at least permits, our suffering.

Among the earnest and zealous faith-healers who today are releasing God's healing power for men there are some who stumble at this crucial point; and so create great distress in certain souls whom otherwise they

could help. For example a woman came to me with the following story.

"Father," she said, "for a long time I've been suffering from cancer. I've had several operations but it always returns.

"At first the pain seemed unbearable; but gradually our Lord taught me to bear it for love of Him; and to offer it, in union with Him, for other people. And you know, it became the greatest joy of my life.

"But a month ago a faith-healer came to our parish and said I was all wrong; that God is in no sense responsible for our suffering; that I had been dodging the issue and too cowardly to put forth faith. 'Now,' he said, 'you must go at it just the opposite way. You must put forth faith in the healing power of Christ, cast away sickness like an old rag and be whole.'

"Well, Father, I tried; but the harder I tried the more confused I

got. I can well believe that my faith is weak; but I can't believe that I was mistaken all those years in trying to bear my pain in union with Jesus. It was the sweetest, strongest, most real experience in my life. And now I'm all mixed up."

However generous (and partially right) that particular faith-healer was, he made a grave mistake in playing off the Church's healing mission against loving surrender to God's will. There are many other healers who see that the two things are not opposed but fit together hand and glove. For no attitude disposes a person more fully for a miracle of healing than putting himself calmly in the hands of God and accepting his sufferings while he has them.*

The main point of the present article, however, is not that we ourselves may profit, through healing or otherwise, by learning to bear our cross; nor even that thus we express, as Christ did, trustful obedience to our Heavenly Father. It is that no other kind of prayer is so powerful (along, of course, with the offering of the Mass) to help others.

Every time that you feel tired and fed up with your work but nevertheless do it as well and as cheerfully as you can, God's power is released in the souls of countless discouraged toilers.

Every time that you have a headache or lie awake at night and offer the discomfort to God, consolation and

relief are instilled into the hearts and bodies of others.

Every time you are tempted to sin but overcome the temptation, an access of strength is imparted to people all over the world who are battling temptation.

"Fantastic?" Yes, isn't it! But is precisely one of the things which the Communion of Saints involves. Hear what St. Paul says:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ . . . and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." So also if one member avails himself of Christ's courage in suffering, all the other members are strengthened. Nor are these mysterious prayer links confined to the baptized. They extend also to the potential members of Christ's body; and that means all men living.

In Lent we adopt certain special mortifications. But let us also lift up to God such heartaches and other difficulties as occur in the normal course of our lives. They may not be big ones. The God who accepted the widow's mite will accept our routine chores at office, plant, or filling station; our dusting and dish washing; our petty humiliations — yes, and our pleasures too. We can lift up in our hearts on behalf of others the making of beds or, on the other hand, a refreshing drink of water. Nothing is too small but that God can bless it and multiply it a thousandfold. We can make it a prayer for some particular person or for all.

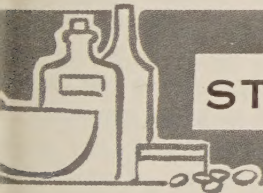
*The relation between acceptance and healing is treated more fully in *Psychology Reinforced by Religion*. Holy Cross Press, West Park, N. Y. Ten cents.

But especially one thinks of the vast reservoir of power at the disposal of the very sick people; of the bed-ridden; of the aged and 'incapacitated'; of those who do not feel they are useless. They have the power to use the wand, to accept in union with Christ as patiently and lovingly as they can their pain, their loneliness, their very disability; and they tap the torrents of grace which spring from the heart of the crucified, in behalf of others all over the world who are discouraged and agonizing.

We can, with God's help, transform the lives of the old and the infirm simply by getting this stupendous truth across to them. When we visit someone undergoing great pain we can do more than extend our sympathy and feeble words of comfort. We shall indeed be tender and sympathize as

best we may with one who is suffering agony beyond our ken. But we should feel awe, too, because of the tremendous power he wields by his union with Christ on the Cross.

Perhaps we can make the sick man aware of that power by gently reminding him that Christ redeemed the world, not by His wonderful teaching and miracles (though of course these too were a part of His 'Passion'), but by suffering for it on the Cross. The man or woman — or the quite small child — may be too sick to do much articulate praying; but that is not necessary now. He has only to remember that Jesus suffered too; and that the generous heart of Jesus accepts the suffering of His small brother and unites it to His own; on behalf of sinners and sufferers all around the world.



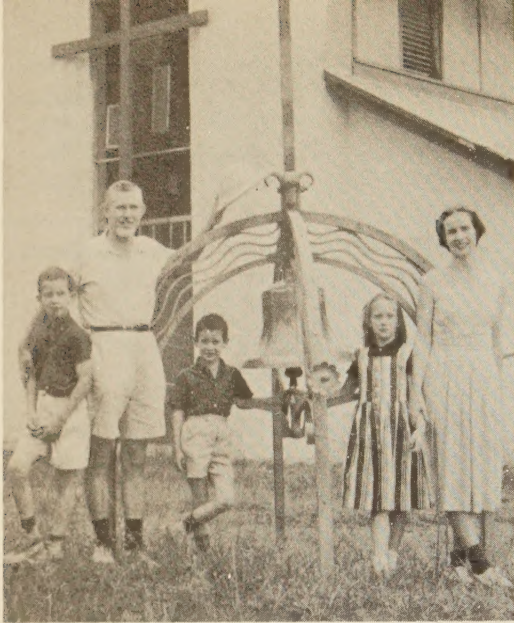
ST. JOSEPH'S HOSPITAL

By Ralf H. Stinson, M. D.

LIFE in the African hinterland or jungles and more specifically medicine in this bush country can be explained more readily when one knows something of the background of the country involved. Liberia is located in West Africa just north of the equator, south of Sierra Leone and French Guinea, and north of the Gold Coast. This small colony was founded in 1822 as a country for the freed American slaves. Only a few slaves returned to Africa and of these only a small number survived malaria and other tropical diseases. These survi-

vors lived along the coast and never penetrated to the hinterland.

Bolahun is located in the northwest section about 20 miles from British Sierra Leone and about 30 miles from French Guinea. This Western Province of Liberia is extremely primitive — no roads, no machinery, no radios, no electricity and only one instrument which is the cutlass, a heavy knife. The people till the soil by hand as they did thousands of years ago. Their diet consists of rice and palm oil with vegetables, some tropical fruits and occasionally animals.



Dr. Stinson and his family are shown here in front of St. Mary's, Bolahun, during their visit last summer. Dr. Stinson took charge of the Hospital for the first two months of Fr. Symth's furlough.

They build fires and eat the bugs which come to the light. The only means of transportation is by foot.

Life is very simple. Only two or three percent of the people of Liberia can read and write and these are concentrated along the coast. Population is unknown but it is estimated between one million and two million people. There are twenty doctors in the whole country and most of these are located along the coast. In the history of Liberia only one native has become an M. D. Not only is there a shortage of doctors, there are no nurses, technicians or medical equipment. Try to imagine a hospital with no running water, no electricity, no registered nurses and a leprous orderly who cannot read, write or tell the time of day. In spite of this the Mission does a wonderful job.

There are twenty-eight major tribes in Liberia and a number of smaller tribes. Bolahun is located among the Bandi, Kisi and Mendi tribes with the

Mendingo and several other tribes nearby. All these tribes have their own languages and are often unable to communicate with each other.

When I was at St. Joseph's Hospital at Bolahun I was able to have the Mission electric lines run into the hospital and we would turn the generator on during the operations. My day would start about 8:00 a.m., at which time there would be long lines of patients. Many patients would walk several days to the hospital. We averaged from two hundred to three hundred patients a day. I would see only the complications. The patients would be screened by Sister Elvina, an Anglican nun of the Order of the Holy Name. Patients love to get in line and get medicine. On many occasions they would go through the line two or three times in an effort to get as much medicine as possible. An interpreter was used but often the interpreter could not understand some of the tribal languages.

I saw all kinds of diseases. The natives had all of the diseases of Western civilization plus the tropical diseases. There was everything from watermelon-sized tumors to kwashiorkor. Ninety-six percent of the natives have malaria. Seventy-five percent of the babies do not live to be two year old. Most of the natives were infected with worms of various kinds. African sleeping sickness was very common, elephantiasis, bilharzi (shistosomiasis), yaws and many, many more. Each individual almost represented a textbook of pathology.

I usually saw patients from 8:00 to 10:00 and at 10:00 o'clock surgery would start. The instruments were sterilized over a kerosene stove by one of the tribesmen. My assistants were Chief Patrick Siafa and another tribesman who had also gone to St. Augustine's School. Chief Patrick Siafa was the town chief of Bolahun. He had trained under various M. D.'s who had been to the Mission and could give the spinals and do uncomplicated hernias and hydroceles, and after assisting in a few Cesarean sections he was able to perform them. He knew no anatomy, yet he knew what to do and did it very carefully and knew his own limitations.

We did all kinds of surgery — hernias and hydroceles, hysterectomies and various abdominal procedures. Chief Patrick was able to do spinals and there were always lines of people to have spinals to help diagnose African sleeping sickness. I did many amputations, teeth extractions, and everything from setting bones to treating elephantiasis. We gave our own anesthesia which was

usually a spinal but on occasions my wife would give chloroform anesthesia. I was not able to instruct the natives on the use of chloroform. I attempted to train two midwives. They were present at all deliveries and were able to take care of the uncomplicated obstetrics. On many occasions patients would arrive after four days of labor and after having their abdomen jumped up and down on for two days. The operating room had screens but no glass over the windows. When I arrived there was always a crowd looking in to observe the white doctor and watch the operations. Telling them to leave was futile, so I asked Chief Siafa to tell the people that anyone who wanted to watch could for the price of one shilling per operation. A shilling is over a day's wage, so none cared to watch the operations.

The natives all wanted surgery because they liked the scars. Members



of the Poro and Bundu Societies have scars which are made by the witch doctors. A Clinic visit was 10 cents and the price of the hospitalization was 10 cents a day. The currency was British, Liberian, U. S., French and tribal irons. Each patient would bring a relative as an attendant. The patient would sleep on the bed while the attendant would sleep on the floor. At first we started to use sheets but they all disappeared; so now the patients bring their own cloths which they make by hand, called country cloth.

It was necessary to charge the patients for the operations and the hospitalization. They had no respect if there was no charge. After all, in their minds, if the witch doctor charges so much for a treatment and a Mission doctor does not charge, therefore, he can do them no good. They prefer shots to pills because they feel this will help them much more. It was impossible to give a patient more than one or two day's supply of pills because he would take all of them at one time, his feeling being that if one does good twenty will do better.

It was very difficult to get a history from the natives who have no sense of time and whose speech even when translated is so vague by our standards. It was most often obvious what was wrong with these tribesmen, but many times their complaints would be "my heart beats too fast," "I've got pain all over," "I'm weak," or "I just want medicine." When they were discharged from the hospital they wanted "go 'way medicine." This I would always try to give in the form of vitamins. It was very difficult to

give directions with pills, since this had no meaning and they only ate one meal a day, so saying "Take this at mealtime" was out.

Superstitions impeded good health practice drastically. Infants would not be brought in with advanced tetanus spasm because feces had been put upon the cord stump for good luck. In a protein-poor land eggs were a taboo for pregnant women. Another taboo was nursing a baby whose mother had died. The old women would say that he was crying to join his mother and forbid the young women to nurse it. If the mother could not breast feed, the baby almost always died. There is no fresh milk inland, and with no ideas of sanitation bottle feeding with powdered milk was a very poor risk. The natives had no bottles, no nipples and no means of sterilization. Powdered milk is not available to those who live near the Mission.

When a deformed child is born the chief decides as to whether the baby should live. About eight years ago a baby was born in Bolahun with shortened arms, both of which ended only two fingers. The Mission authorities intervened and prevented the death of this baby. Today Two-Finger Willie is doing well in school and is able to write with a special method holding his pencil.

At no time did I ever see a patient with high blood pressure. The diet was very poor as there are few vegetables and only small amounts of protein. I never saw a post-operative infection and we did operations by the hundreds. After each operation I gave 5 gr. of Codeine, which was all the pos-



operative medication that was usually given. The patients seemed not to require sedation and women in labor did not complain of pain.

The antibiotics worked wonders since they were new to this area and there was no bacterial resistance of any kind built up. In the afternoon I would visit the leper colony where there were 200 lepers. Lepers with their ears missing, toes and fingers falling off, were still able to laugh and many seemed very happy. When the lepers were given their pills they were required to drink water and swallow them since if this was not done many would not take the pills; they would sell or trade them at the market on Saturday.

Doctors from all over the United States who know about the Mission have helped by sending their samples

to stock this pharmacy. Such samples and other medical supplies may be sent to

The Holy Cross Liberian Mission
% World Medical Relief, Inc.
922 Cherry St.
Detroit 1, Mich.

This charitable organization assorts medical material and sends what the Mission doctor requisitions. The big interstate trucking lines will transport such gifts to Detroit free of charge.

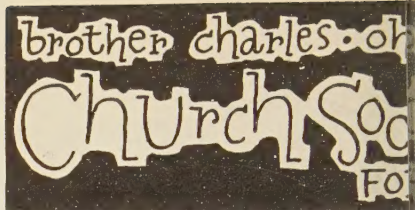
It was a most satisfying summer; the people were lovable and appreciative. The greatest thing a tribesman can do is to give you a white rooster. I was pleased to have received this gift from the Bolahun town chief. It was a privilege to work with the Holy Cross Fathers who are doing much to further the spiritual welfare, education and health of the natives.

SHORTLY after Christmas a group of about 100 Churchmen, lay and clerical, negro and white, representing the four corners of the United States met at S. Augustine's College, Raleigh, North Carolina to form a Church Society for Cultural and Racial Unity.

Some time ago a group of like-minded priests met to talk about the race problem and the Church's role concerning integration. After the last General Convention a need was seen for such a society "to promote increased acceptance and demonstration of the Church's policies of racial inclusiveness in its own life, as well as its role of providing leadership in the community and nation in establishing full opportunities for all persons, without racial discrimination, in fields such as education, housing, employment and public accomodation. Enjoying a status similar to that of other independent societies in the Church, this society would work co-operatively with the national and diocesan Departments of Christian Social Relations, but would be free to affirm policy and develop program in a way that official agencies are not always able."

The Reverend John B. Morris of Atlanta Georgia, and the Reverend Cornelius C. Tarplee of Lynchfield Virginia circulated proposals and program possibilities, which they had drawn up, among bishops, priests and laity they knew or heard were interested in supporting such a group.

The Conference was then called by a group of concerned Churchmen to discuss and bring into being such a



Church society. The Reverend William S. Van Meter, Director of Christian Social Relations for the Diocese of Chicago, acted as chairman of the Conference. Those who attended did so by invitation and concern.

The National Council had no official connection with the meeting but sent two staff members as observers along with one Council member. The author enjoys similar status in that he is a member but does not represent the Order.

The official statement of the Society's purpose follows, preceded by a preamble which was adopted later for inclusion.

Purpose

"The Purpose of this Society shall be to encourage men to respond positively to God's call for unity in the Church. The unity of God with man and man with man is made by God in Baptism and Holy Communion. We commit ourselves to establish total participation in the Church for all persons without regard to race, class, national origin; to give mutual support to all who act in this ministry of reconciliation; and to express the concern at parish levels and in a more creative community at large.

"In faithfulness to Jesus Christ we value all men equally, and we prayed that all might be one in Him and in understanding of the essential

Cultural and Racial Unity

unity of the Church, the Church Society for Cultural and Racial Unity affirms the unity in His Body of all persons without any distinction as to race, color, national origin or class. In accord with the councils of the Church, we affirm that any form of segregation or separation based on such distinctions in either the Church or the general community is contrary to the will of Christ and must be resisted by His Church and its members.

"We confess our failure to seek steadfastly this unity of persons, and we penitently admit to prejudices which may separate us from brothers. Praying daily that the Church may be rid of all divisions based on race, color, national origin or class, and that a more just social order be established, the members of the Church Society for Cultural and Racial Unity will work toward this end within the Church and their communities as they are individually and corporately able. They constitute this Society as a sign of their commitment and as a means of resource to the Church, and they invite other Churchmen to join them in its objectives, which are to seek:

"1. Increased acceptance and implementation of the principle that the Church is an inclusive fellowship which seeks out and welcomes all persons into the worship and parish life of any congregation without distinc-

tion as to race, color, national origin, or class;

"2. Elimination of criteria based on race, color, national origin, or class for applicants to Church camps, conferences, schools, colleges, hospitals, or other institutions or agencies which the Church may operate or sponsor in any way;

"3. Understanding of the prophetic role of the Church, both through corporate and individual effort, in seeking the elimination of racial and other prejudicial barriers in society, whether these be erected by governmental process or through custom;

"4. That condition of harmony among peoples which is the benefit of a mutual recognition of the Lordship of Jesus Christ, so that brothers may dwell together in unity and see Him so lifted up that He will draw all men unto Him."

Following the adoption of the preceding statement of purpose, the members elected a board of directors until the next membership meeting is called in 1961. When the directors meet they will have the big job of solidifying program and will draft laws for our 1961 meeting.

Any Churchmen who through assent to the principles of the society desire to become members are invited to do so. It is hoped that the readers will commend the Church Society for Cultural and Racial Unity to their prayers that it may not become just another pious arm-waving group, but an active and vital force, that its members will make their presence known and felt, and that they will not shirk in times of stress.

THE ORDER OF SAINT BENEDICT



R. HANNEGAN

ST. GREGORY'S Priory is a monastery for men called by God to live the Religious Life according to the Rule of St. Benedict. The Western Church has many perennial plants springing from her divine life. None has been more persistent and fruitful than the Rule of St. Benedict.

To appreciate the life and work of a present day Benedictine house in the Episcopal Church it will be helpful to look at the Rule in itself and in its expression down through the Christian centuries.

In God's providence St. Benedict served the Church at the critical sixth century when the classical world was

giving way to an unformed barbarian culture. His particular type of sanctity, so reasonable to the average person, was the means by which a balanced form of Christian perfection was stamped upon the monastic tradition in the Church. Through grace the virtues of the classical mind and heart were raised up to a higher Christian application. Simplicity and depth of conviction, regard for the justice and patience due each person, the highest possible purpose in life and a discretion and balance of temperament all combined in St. Benedict to provide a very satisfactory model of monastic sanctity.

Having struggled successfully in his own spiritual combat, he was prepared by grace and nature to sift out the best of earlier monastic traditions and re-form this way of life in a manner particularly suited to the Church in the West. While the historian has no trouble discerning the threads of Eastern monastic writers and traditions in St. Benedict's Rule, there is the unmistakable mark of creativeness which has made of this document the parent rule for the Religious Life in the West. In particular the Eastern idea of austerity and individualism in the spiritual life was considerably modified and brought into harmony with a family ideal of Christian living.

The hand of God is clearly seen in the mark of universality pervading the Rule which has made it a sure guide in forming souls and monastic families in every age of the Church. Such universality springs, of course, from a deep scriptural root. "For what page or what utterance of the divinely inspired books of the Old and New Testaments is not a most unerring rule for human life?" (Holy Rule, ch. 73). Here is the main reason why the Benedictine plant, sometimes pruned so violently, inevitably comes to life again. Within this Gospel context the Rule sets out to establish Christ in the soul and in the monastic family according to the fullest sacramental life of the Church.

In fostering the presence of Christ in the monastery the Rule stresses humility. "He that glorieth, let him glory in the Lord" (Prologue of Holy Rule; II Cor. 10:17). Furthermore,

the corporate life, so distinctive a feature of Benedictine monachism, reaching its highest expression in worship, is this same humility bursting forth in praise. Hence Benedictine monasteries have always been centers of liturgical life. Such a liturgical life in the ideal is not a specialized ceremonial observance, but a whole life streaming from and returning to the Sacrifice of Christ on our altars.

To bring the monastic life to its full expression in worship the Rule places one of the monks as father at the center of the family life. But this monk "is believed to hold the place of Christ in the monastery" (Holy Rule, ch.2). After the Church's sacraments here is the means in faith by which the members of the monastic family receive the graces of their divine and eternal Father. In response to these graces the first obligation of this monastic father is to secure the highest honor and glory for God through the growth in the family of humility, obedience, and worship.

The means by which the abbot pursues this obligation are significant of God's own nature. For the abbot is to "show equal love to all," and yet "reprove, entreat, rebuke, threatening . . . and coaxing . . . as the occasion may require" (Holy Rule, ch. 2). Wilful, rebellious murmuring is the most serious danger to the monk and his family. Even so, common sense, discretion, discernment of souls, and prayer are the main tools by which the abbot cooperates with grace in bringing out the image of Christ in the community.

The reverent use of all things is the

Benedictine approach to monastic poverty. The love of God and all souls is the purpose of monastic chastity. And the displacing of self by Christ for the realization of His image in the Church is the aim of monastic obedience. These Gospel Counsels are deeply embedded in the Rule, but the actual vows consist in stability (remaining in one family), conversion of life (the lifelong turning to God), and obedience. After the detailed prescriptions for worship surprisingly little is said about prayer because in St. Benedict's mind it is much closer to a way of life than a technique. The Rule has its code for all human situations, but it constantly reaches through the ordinary to the contemplative ideal of living in the presence of God.

In St. Benedict's own lifetime the Rule was a recognized model for the spread of the monastic life, gradually supplanting the various Eastern traditions that had prevailed in the West. Our patron, St. Gregory the Great, himself a Benedictine, found in the Rule an admirable vehicle for spreading the Faith when his responsibilities as Father in the Church required him to labor for the conversion of Europe. In fulfilling this responsibility he sent another Benedictine, St. Augustine of Canterbury, to England in 597. This simple mission reached a happy flowering in the dual prosperity of the Faith and the Benedictine life all over England, centering in the Cathedral at Canterbury to which all Anglicans still look with filial loyalty.

The same monastic story was re-

peated all over Europe so that quite properly St. Benedict is known as the Father of Western Monasticism. The Reformation, however, brought to a particular chapter of the Church's history to an end. The visible aspects of the monastic life were removed from the English scene. A long winter followed during which only occasional movements of the monastic instinct were evident. The Rule was not dead, however; only waiting.

Then came the spring. The Catholic revival in the Anglican Church in the middle of the 19th century awakened interest in the Religious Life. The first religious communities were for women, followed later by those for men. These revivals had to recover buried traditions, and spent much of their energy in active work which only gradually re-established such monastic features as the right to take vows to practice poverty, and to wear the religious habit.

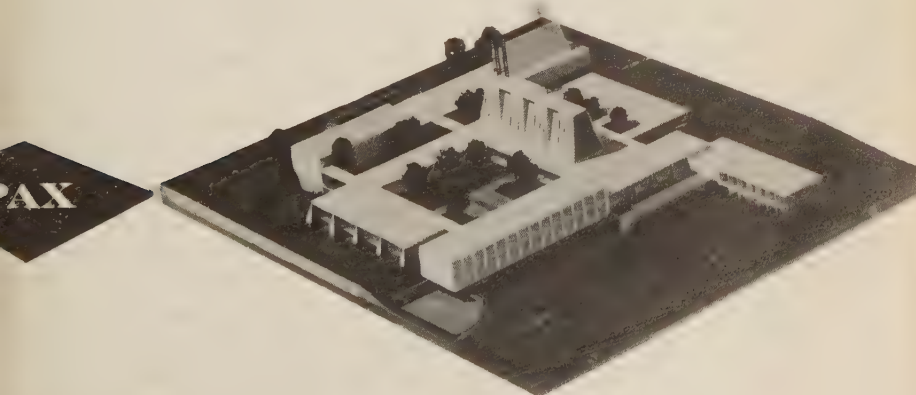
In 1914 the first Anglican Benedictine house to persevere brought back to the English Church the well-tried Rule of St. Benedict. For this service Nashdom Abbey, our mother house now in existence some forty-six years, has earned the respect and trust of the Church at large. It may suffice to mention two of Nashdom's most prominent sons; Dom Anselm Hughes whose contributions in musicology are widely recognized, and Dom Gregory Dix, whose scriptural and liturgical studies are an important part of the exciting revival going on today in the Church. There are also three women communities in England following the Rule of St. Benedict. Most other

Anglican Religious trace with gratitude the influence of the Rule in their community life.

In 1935, after years of prayer on the part of many who believed in Benedictine ideals, several American priests and laymen went to Nashdom at the invitation of the then abbot, the Right Reverend Dom Martin Collett, to receive training in the Benedictine life. They returned some years later to place the American daughter house under the patronage of that Gregory who had been so successful in spreading the Rule. Bishop Gray, then bishop of Northern Indiana, gave them modest accommodations in Valparaiso and some work in three of his missions. After World War II the infant community sought more suitable monastic surroundings and found them in the southern part of Michigan, six miles outside of the city of Three Rivers. Since the move to the country site in Michigan in 1946 a simple farm house has been expanded into a workable group of buildings to provide for the essentials of the Benedictine life.

So today, twenty-four years after

the first American postulant began his training in England, the daughter house lives out in modest circumstances the historic Benedictine life. The community numbers fourteen, six being in life vows. A daily schedule of prayer, work, and study is centered in the worship of God expressed in the Divine Office and the Eucharistic Sacrifice according to the language and traditions Benedictines have always used. A mailing list of over 7,000 for our periodical, BENE-DICITE, (sent free upon request); a guest house that offers hospitality to thousands during the year; an occasional retreat given by one of the fathers to other Religious; a growing Confraternity of friends who surround the monastery with prayers and support . . . all attest to the vitality of the Rule on the modern scene. The architectural model of a fully developed monastery indicates our estimation (based on daily evidence) of the use the Church will make of her Benedictines in the near future. We trust God will raise up the necessary patrons to make this possible.





What, then, may be said of the special vocation of St. Gregory's within the Episcopal Church? First, this small Benedictine house offers God and the Church, not a particular work, but a life. This life, if it has any real worth and significance, must be our Lord's own life. This divine life we humbly receive and return to the Father through the Rule. This return is our vocation and it includes all souls everywhere. In particular it touches all the tremendous tensions in the world today, and the disunity of the Church. Our vocation is not aimed at solving problems, but if the worship of the Church is to be perfected then we must add our modest labors, physical and mental, to the work of all the members of the Body of Christ . . . "that in all things God may be glorified" (Holy Rule ch. 57, I Peter 4:11).

If the daily life of St. Gregory's were to express itself in words it might be something like the following: seek Christ; seek Him in your own soul, in your family, your parish, your work, your modern space age. You will find Him in humility and

possess Him in worship. Your family both human and parochial, is the workshop of charity. Cherish Christ's presence in those in authority that He may cherish you through those who have their authority from Him. Be simple and reverent with all things that you may discern the image of Christ in them. Center your love in Christ that He may keep your love in His. Embed your will in Christ that He may be your will. Gather up all your labor in worship and you will find Him in the simplest tasks. If you suffer you have indeed found Him crucified. Tend Him, for all things broken and whole, must be restored in the Son and the Spirit to the Father. Be patient with faults, your own and others, but impatient to love God more. Adhere to Christ in the vows and solemn promises you have made. In all humility, pray in confidence for you are 'in' Christ. Look at the Father through the eyes of the Son. This is contemplation. By your baptism you are a contemplative. Know that the Father looks at His Son in you. This is the beginning of the Beatific Vision in this life.

CRUCIFY HIM!

By Steven Waldron

THE author and illustrator of this article, which will be published in two instalments, is a schoolboy. His mother, who sent it in with his permission, thought 'other children would like to read it.' But we all are children.

CRUCIFY HIM is the spine-tingling adventure of Jesus' death, from the beginning where he was captured — to the end — where he was crucified — but was it the end? The New Testament tells us it was not. This is the story of Peter and his discouragement at the death of Jesus which was to turn to prophecy for the Most High.

Gethsemane

Simon Peter tried hard to stay awake, but somehow he drifted off into dreamland. His master was awake, praying. But for Jesus to pray was certainly nothing new to Peter or any of the apostles.

James and John had also slumbered. They were snoring loudly.

Peter awoke when Jesus shook him. John and James — where were they? Suddenly he heard shouts. He saw the dim light of torches through the trees. He saw James' dark form crouched readily. John hugged a tree nearby.

'Master, let us flee,' said Peter, 'for we know not of who comes.' Jesus stood silent. 'Master . . .' The voices grew louder.

'Ah, Peter,' came the answer, 'I do know who comes.' Peter heard the voices plainly now.

'Jesus! Jesus of Nazareth!'

'Lead on! Lead on! Lead us to Jesus!'

'Crucify him!' cried another voice.

Peter was shocked. These men were coming to take Jesus prisoner. What

ailed his master? Jesus was standing calmly facing what Peter thought certain death. He reached for the sword at his belt. It wasn't there! He'd forgotten it! Silently he slipped James' sword from its scabbard. He stood there — waiting . . . waiting . . .

Suddenly into the clearing stepped a group of about thirty-five men. Seven of them held torches. Peter froze. At the head of the band came Judas! Judas — Judas Iscariot. Had he led these men against Jesus?

A faint memory of the supper they had had that night came to Peter. Jesus had foretold — Peter gripped his sword tighter.

The band stopped. Judas moved swiftly across the clearing.

'Hail, master!' called Judas.

All Peter saw was Judas go up and stand beside Jesus. Then the whole band was upon his master. Peter gritted his teeth and leaped at a guard who had just flung Jesus to the ground. He struck him with his fist. The guard dived to earth. Another soldier jumped at Peter. Peter

whirled - and flung the sword with all his might. The man shrieked with pain as his ear fell to the ground!

'Go, Peter,' shouted Jesus. He raised his hand - and brought it down gently on the man's ear.

Peter gasped. The man rose! He did not even remember what had happened. He seized Jesus roughly and pushed him down the path in triumph. The crowd followed. Peter stood watching. Silently James and John slipped up beside him.

Peter felt like charging after the band. But somehow, he just stood there. He remembered Jesus' words - 'Go, Peter.' Did his master want to die? He had said he knew who was coming. Why didn't he flee?

Peter slipped James's sword back into its scabbard.

'You were brave, Peter,' gulped John. 'We should have fought by your side.'

'Judas, the knave, lay I eyes on him again and I shall slay him,' shouted Peter.

Then suddenly he stopped. He seemed to hear a voice inside of him saying, 'Thou shalt not kill.'

'Come,' said John. 'We must get the others and pursue those men.'

Without a word, they ran along through the trail to where the others were seated on the grass.

Overtake Them

Andrew arose as the three perspiring men rushed into camp. Bartholomew stared.

'Have you run enough today?'

'I have no taste for jokes, Bartholomew, they have captured the master!'

Peter flung himself onto the ground and let his mind be blank a minute. Then he arose.

'Follow me!' he shouted. 'Let us save our master!' He raised a dagger above his head. 'Let us save Jesus!' he cried. 'They shall not have him crucified!'

At the shout 'crucified' every man jumped up.

'It is that scoundrel Judas who betrayed him, just as he foretold,' John yelled.

'Follow them! Free Jesus!' cried Matthew. 'Kill every one of them.'

'Do not let them escape our wrath!' shouted Thomas heatedly.

'Come!' said Peter. 'I will lead you to them. But they are many, about three times the size of our force.'

Peter said this only because he didn't want to take the blame, should they be defeated.

The men ran after Peter through the woods after the soldiers, people and their Lord. But Peter suddenly stopped them.

'They have entered the city!' he groaned. 'I'll slip ahead and see how it goes.' Peter sped silently along the wall of a large building.

Meanwhile the disciples were all shouting and arguing.

'That Judas is a rat!' shouted Philip, ready to swear. 'How could he betray the master?'

'I wish he would walk past this bush right now,' remarked Simon (not Simon Peter).

'Ha, I'd make him a pretty picture then.'

'I'd slice off his head before he knew what hit him!'

Peter crouched in the darkness. He



heard a jeering shout - 'The King of the Jews makes his triumphant entry!' - but that was not all. He peered around the corner. He saw Jesus, the back of his garment ripped off. A soldier was beating him, as they walked down the street.

Peter groaned. He covered his eyes with hands and said a silent prayer. How could Jesus keep on preaching if he were dead? Then, suddenly, Peter thought of something. When Jesus was dead, he and his comrades would be expected to carry on the work of the church.

Andrew was waiting impatiently with the others.

'I'm going after him,' said Andrew. He ran toward the city. The disciples silently watched him disappear between two houses.

Peter felt Andrew slip up beside him. He stood silently. Seven and a half minutes passed. Then Andrew tapped him. 'Come, Peter,' was all he said.

The two men trudged back down the street. Peter gritted his teeth. Judas was the cause of all this!

'Devil take Judas,' mumbled An-

drew, and Peter knew he was thinking the same thing.

'What happened?' inquired Thomas.

'They took him,' answered Peter soberly. 'They were treating him so cruelly I had to shut my eyes.'

Philip growled. Simon shouted, 'Cursed be the Romans!' But Peter just stood there looking worried.

Bartholomew groaned, 'We should have hurried faster.'

'He is gone now,' wailed Thomas.

'I wish I could die with him!'

'He is innocent!'

'They have no right to take him.'

'He has done them no harm!'

'Silence!'

Peter sat down and buried his head in his arms. He could have saved him! Just that time Jesus had spoken - 'Go, Peter!' Why? Now he was captured. Why had he not fled? Why had Peter stopped fighting? Why had his master healed that soldier? Why . . . Why . . . ?

I Know Him Not

Peter was walking by the high priest's palace wondering and worrying about Jesus. Somewhere in those palace walls he was there. There was the room where strangers, travelers and townsfolk rested and warmed themselves. Peter entered, hoping against hope to catch a glimpse of Jesus.

There were some fires burning in the room. Men were seated around them talking. Peter ambled up and sat down, looking around the room. No sign of Jesus. Peter relaxed. A maid was scurrying back and forth across the room.

'Ah, have you heard the news of

Jesus of Nazareth?' asked one of the men seated by the fire.

'I heard that at yon inn,' replied a traveler. 'Do you suppose he could have been God?'

'I doubt it, but he claimed he was God all through the priestly trial.'

'He said his followers would carry on his work.'

'If his followers were caught, they'd get the same treatment as he.'

'The cross?'

'Aye. They've condemned him to death. They'll make Pilate agree.'

'But could an ordinary man do those miracles he did?'

'No. Not an ordinary man. Some cheap magician tricks, perhaps?'

'Healing sick?'

'Medicine.'

The man poked a burning coal further into the fire.

'I suppose,' he said, 'that he had a little of God's help at first. It went from him when he disobeyed the law. Now he is condemned to death.'

Peter stared into the leaping flames. He seemed to hear out of the flames - 'This is my body which is given for you - do this in remembrance of me.' That was Jesus' last passover feast. Peter sighed.

A maid walked by Peter. She eyed him suspiciously, shrugged and went away. Every once in a while she stopped and looked at him. At last she stopped by him.

'You were with him.'

'Who?'

'Jesus of Nazareth.'

'By our Father Abraham, I have never seen him in my whole life! I am a traveler just passing through this

place!' shouted Peter angrily in return.

The maid shrugged and left. A few men eyed Peter curiously.

'Did I not tell you this is the first time I have heard of this man?' shouted Peter at them.

The men went back to their talk. Peter seated himself at another fire.

'I must see if God will take him off the cross,' remarked a man. 'Perhaps, if he has the Holy Spirit, God will save him.'

'I have seen him heal,' said another. 'What could his followers do? Nothing! How can they carry on his work if it is the work he has done all his life?'

'He is a strange man.'

'Did you know him?'

'I've seen him.'

'I saw him too. I was with those who captured him.'

Peter started.

'You were with him! You cut off a soldier's ear,' screamed the man.

'I shall tell you as I told that maid,' shouted Peter, 'I have never heard of this Jesus of Nazareth till today!'

'Ha!' sniffed the man. 'You had better get out of this place before someone else recognizes you!'

Peter rose and left. He walked into the garden sadly. Jesus had been right. He had denied him twice. But the third time? Peter whispered a prayer.

He walked up and down in the moonlight. A maid was walking with three men. She stopped.

'You were with Jesus of Nazareth!'

'No,' gasped Peter.

'This is enough,' shouted one man. 'Three times you have been accused!'

'And three times have I proclaimed my innocence!' shouted Peter. His hand fell on his dagger.

The man edged away. Suddenly Peter saw some men lead Jesus through the garden. Jesus looked at Peter sorrowfully. From behind Peter, the rooster crowed. Peter flung himself to the ground.

'Oh, Lord,' he panted, 'if it is possible, save him!'

And Peter wept.

Innocent Blood

Judas was quite pleased with himself. Jesus meant nothing to him. Only thirty pieces of silver.

Ah, yes. He had bribed the high priest and his court. He had 'sold' Jesus for thirty pieces of silver. Thirty. Ah, he was crafty - that's how he looked at it. If he repented, he would not dare return to his comrades. But Judas had no intention of repenting. Little did he know that because of not repenting, he would never witness the death or resurrection of Christ.

Judas sat in his room in the inn, thinking. Where was Jesus now? Ha! The scorn of the soldiers cursed Jesus in Judas' mind. He laughed.

On the table before him was a small leather bag, filled with silver. Judas seized the bag chuckling. Jesus and his teaching! Ha! But was God laughing?

'Humph!' growled Judas.

Tomorrow Jesus would be crucified. Then Judas could have a good laugh on him. The Lord! Ha!

Judas was seldom thoughtful, but he began to think about hanging on a cross. The thought suddenly struck

him that his master was going to die! He jumped up, grabbed the bag of silver and ran into the street. He must save Jesus! He thudded over the cobblestones.

Judas came to the palace. He threw open the door and rushed past the guard up the stairs - up, up . . .

Judas burst into the room where the high priest sat.

'Stop, fool!' shouted a soldier and grabbed Judas roughly.

'Let me see the high priest.'

'I'll let you see something, all right!'

'Let me go.'

'Stop!'

Judas broke through and flung himself on his knees before the high priest.

'He is innocent! Release him!'

'Who?'

'He who - He whom I have betrayed! Free him! He has done no harm! I have sinned!'

'That you have sinned is nothing to us and we will release no prisoner to you.'

'Give me Jesus! Jesus of Nazareth! Give me my master!'

'Go!' thundered the high priest.

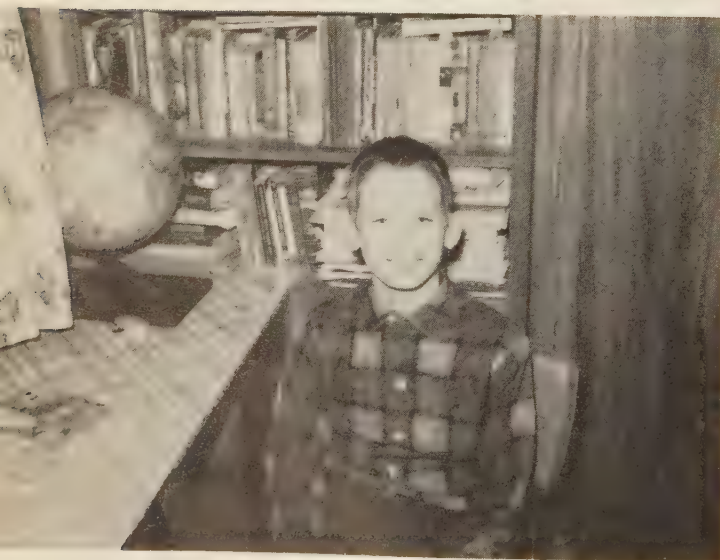
'And I leave these with you!' shouted Judas. He dropped the bag of silver before them and departed.

Judas ran by the gutter. Suddenly he spied an old wet ragged rope lying in it.

'You too have been forsaken!' he wailed. 'Now I will die before the hour of his death.'

Out in the country Judas found a tree overhanging a cliff.

(To be continued.)



Steve
Waldron

SIN and PENITENCE

By Alice Borman

Penitence

When we enter God's presence in penitence, we must not do it with a sad countenance and a hopeless heart. Even though our sins grieve us, and we know they sadden God's heart ten times more, let us seek Him with joy. For we are sure of God's mercies, open before us, and of His infinite love which meets us more than halfway.

Never, never can we fool God. He has searched us out and known us. He is about our path and about our bed. He knows how honest is our purpose to amend. He knows "whether we have been strengthened to uncover them (the sins) honestly, unsparingly."* He is One before whom we need not trouble to excuse ourselves.

That most magnificent love which caused our Saviour to be willing to end His life in shame and suffering belongs to One who knows our inmost thoughts and motives. He yearns for you, for me to end the separation that sin causes, and forgives when we only begin to turn to Him.

"Lord Jesus, crucified for me, have mercy."

Pride

"What is the root sin?" "Pride." "How do you conquer it?" I could not answer. "There are several ways. Look for opportunities to humble yourself, by not having the last word, by not claiming your rightness. Another way is to concentrate on God's goodness to you, for therein is no room left for pride."

Milner-White says, "Teach me to be little in my own eyes," reminding me that Christ has "guarded, guided, forgiven, called and recalled me to His work, His suffering, His victory, His peace."*

Pride keeps me from whole-heartedly serving, because it always asks, "When will I be served?" Pride makes me pleased with every slight improvement, instead of considering how little I have used my opportunities, how laggard I have been in spiritual progress.

In truth, pride makes me commit the worst sin. It sets me in the center of my world, and God at the outer edge.

"Make me a clean heart, O God, and renew a right spirit within me."

God's Purpose

Often one hears it said, "How can a good God let this happen?" It is as possible for us to know why, as it is for a toddler to know why it is kept from running into the road.

It seems that we are jealous of God's omniscience, and are trying to make ourselves equal to Him. Else why do we think that our view, which "can never see the end nor a corner

nor a day"* could possibly be opposed to God's. All we need is to "obey and fit into"* — all we need to do indeed! A lifetime's task. For many, alas, a lifetime has not made a beginning.

We say so glibly, "I would be Christlike." His meat and drink were to do the Father's will, even in the agony of desire to escape, even in the horror of His suffering. He showed us that peace and love are found there.

Perhaps we can prepare, by contemplation and by obedience in little temptations, to be ready when a crisis tempts us to disobey, to misfit, to rail with the impenitent thief, "If Thou be the Christ, save us."

Anger

I am too angry tonight to meditate. When anger seizes the soul, the Holy Spirit, for whose guidance in my meditations I pray, can find no room.

This is the time when my only help is in the psalms and prayers and hymns which, planted firmly in the mind, come to my lips.

Dear Lord and Father of mankind
Forgive our foolish ways,

Reclothe us in our rightful mind,

In purer lives Thy service find,

In deeper reverence, praise.

De profundis ad te clamavi, Domine.

Lighten our darkness, we beseech Thee, O Lord. — For the love of Thine only Son.

From all evil and mischief, from the crafts and assaults of the devil, from pride, vainglory and hypocrisy,

*Eric Milner-White, "My God, My Glory."
SPCK, 1954.

from hatred, malice and all uncharitableness, Good Lord, deliver us.

Weary of self, and laden with my sin

I look at heaven and long to enter in,

But there no sinful thing can find a home

And yet I hear a voice that bids me "Come."

By the might of Thy Spirit, lift us, we pray Thee, to Thy presence, where we may be still and know that Thou art God.

Judas

There is a little Judas in each one of us. Each one who has met Christ and heard his voice, has also betrayed Him. Those of us who profess and call ourselves Christians, who have walked with Christ on any of life's roads, have the greatest chance, both of discipleship and betrayal.

You see, Judas decided that Jesus would do certain things for him. Even in leading the temple guards to Him, he was trying to force Him into an earthly kingship. Other men also have tried to use prayer, church membership, outward piety for their own ends.

Our thirty pieces of silver may differ greatly. Fame, power, self-righteousness, ease, pleasure, even love itself may be the coins for which we betray Jesus. But when Jesus speaks of His purpose, He tells us that He comes to bring a sword, that those who follow Him must carry a cross, that in the world we, like Him, will have great tribulation. Does that sound like Success, Comfort, the American Way?

Let us pray that we may cast out the sin of pride, and with it these longings for popularity and pleasure, for power and earthly prowess. Let us think often of Judas' betrayal, saying with the disciples, "Lord, is it I?"

**Hate the Sin,
Love the Sinner**

I may not hate any person. It is my obligation, if I hope to follow Christ, to love all whose lives touch mine. How can I do this sincerely when there are qualities in someone I know that are so contrary to my principles? By remembering that there is something good, something lovable in each soul, and hating the sin that obscures

it, making a stumbling block for others. By thinking also whether this speck I have seen in friend or kinsman is really a great knob in my own character, and trying to eliminate it.

I must think why this unlovable behavior occurs. Maybe it is something in me that brings it out. So I shall remember that person in my prayers. It is easier to love one I pray for. How often I have forsaken my principles and needed forgiveness! I will recall all the sinners that Christ loved and consider if I could have loved them too.

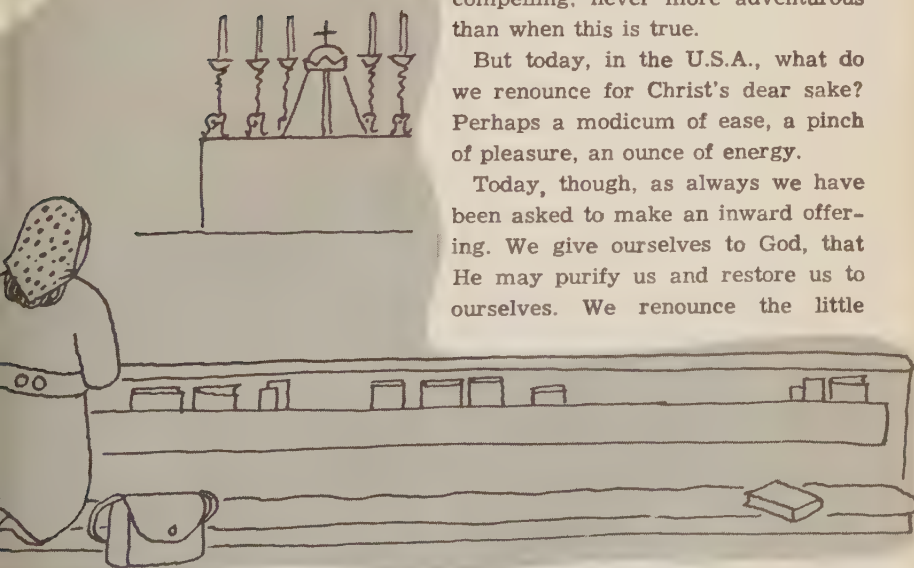
"Charity suffereth long and is kind."

Renunciation

In many generations of the Christian era, renunciation for your Christian faith was a great test. You might have to renounce your freedom, your family, your business. It might be your safety you were called upon to give up. Christianity is never more compelling, never more adventurous than when this is true.

But today, in the U.S.A., what do we renounce for Christ's dear sake? Perhaps a modicum of ease, a pinch of pleasure, an ounce of energy.

Today, though, as always we have been asked to make an inward offering. We give ourselves to God, that He may purify us and restore us to ourselves. We renounce the little



criticism, the nasty selfishness, the unpleasant retort. We renounce our chance to say, "Well, if that's the way he's going to act, I won't help him any more." Or to assert, "I've put up with that (i.e. I've been forgiving) for the last time." Has it been seventy times seven?

If dying for Christ is not to be our lot, we can be living renunciation if we truly offer our lives to God, every day.

"He that loseth his life for my sake shall find it."

A Watch Before my Lips

There is hardly a sin of the tongue that I have not committed. Most of them I still do, often. Perhaps one reason I love a retreat so much is that I know for a few hours I will be saved from these temptations.

As with most sins, I could go a long way toward conquering them, if I realized Christ's presence beside me, moment by moment. Suppose he were dining with us, as with Mary and Martha, would I be harsh or discourteous? Think how our Lord's face would look!

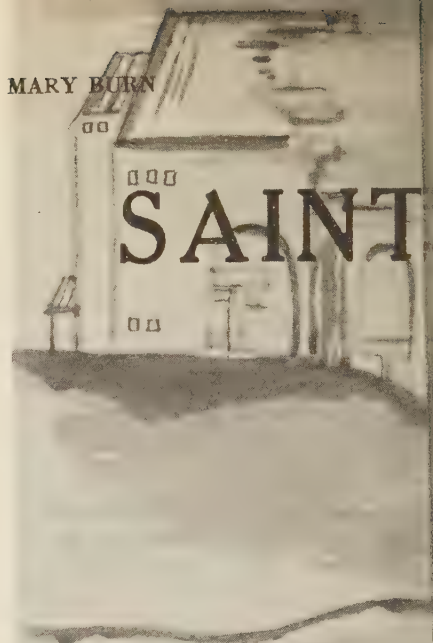
Suppose I were walking with Him down a road in Galilee, would my conversation be made up of unfounded gossip, or unfounded complaining?

What great joy to be there when our Master 'led a discussion group' on a Judean hillside. Would I turn everyone's attention to me by dominating, or try to entertain with witticisms?

I remind myself that Christ is in every man I meet, that as I act to them, I act to Him.

O Lord open Thou our lips, and our mouth shall show forth Thy praise.

MARY BURN



ONE day in 651 a young man armed with a spear rode up to the monastery of Melrose in the pleasant valley of the Tweed near the present Border between Scotland and England. As he dismounted before the gate, the prior, St. Boisil, said prophetically, "Behold, a servant of the Lord." So St. Cuthbert, leaving the sheepfolds, or the army (he was probably a young 'veteran' of the Northumbrian religious wars), entered the monastic life. He gave himself up at once to the strictest discipline and is said to have been more diligent than any other monk in reading, working, watching and prayer. He was physically strong and fit for whatever labor he cared to undertake.

After a few years, Eata, the abbot of Melrose, took him with him to build a monastery at Ripon. There Cuthbert served as guestmaster. Later

CUTHBERT

These monks of the Celtic tradition were turned out by the king and the monastery given to the zealous young priest St. Wilfred, lately back from Rome. St. Cuthbert returned to Melrose. On the death of St. Boisil in 661, he was made prior. In addition to his work in the monastery, he undertook pastoral journeys. Frequently he set out on foot or on horseback to preach in the villages and the hills and to bring back the country people from the superstitious practices, into which they so easily lapsed in times of plague and other crises, to repentance and the practice of Christian living. At one time he went on a preaching mission to the Lowland Picts.

In both the early lives of St. Cuthbert, written while people who knew him were still alive, one by an anonymous monk of Lindisfarne and the other by the Venerable Bede of Jar-



row, we are given the impression of a sweet-natured, friendly, cheerful and most lovable character. "At all hours he was happy and joyful, neither wearing a sad expression at the remembrance of a sin, nor being puffed up by the praises of those who marvelled at his manner of life." "He was remarkable for the strength of his patience and his cheerful appearance in the midst of sorrow." He was so full of penitence and aflame with heavenly desires that he could never finish saying Mass without tears and often wept while he was hearing confessions.

He was always considerate and kindly in his dealings with people. Many miracles of help and healing are told of him and also several delightful animal stories. Once, when he was staying at the monastery of St. Ebbha at Coldingham, not far from Berwick, he went, as he often did, to pray at night standing in the sea. As he came out, "immediately there followed in his footsteps two little sea animals (Bede calls them otters), humbly prostrating themselves on the earth; and licking his feet, they rolled upon them, wiping them with their skins and warming them with their breath. After this service and ministry had been fulfilled and his blessing had been received, they departed to their haunts in the waves of the sea." Another story told of this saint, who lived much of his life by the sea, is that once a snowstorm drove his boat onto the coast of Fife. "The snow closes the road along the shore" mourned the monk who was his companion, "and the storm our way over

the sea". "There is still the way of heaven that lies open," said St. Cuthbert.

In 664, on the withdrawal of the Scottish mission from Lindisfarne, the Holy Island off the Northumbrian coast, after the Synod of Whitby, Cuthbert was transferred as prior from Melrose to Lindisfarne, with his abbot Eata, and other monks who accepted the Roman obedience. He continued his pastoral work in the surrounding country. Of his teaching it is recorded that he first showed in his own life what he taught others to do. Twelve years later, he abandoned the active for the contemplative life and retired to Farne, an island well out to sea to live the life of a hermit.

In 684, at the Council of Twyford presided over by the Greek Archbishop of Canterbury, St. Theodore of Tarsus, and held in the presence of the king, Cuthbert was unanimously elected bishop of Lindisfarne. King Ecgfrith himself, a bishop and many others sailed out to Farne island to entreat him to accept the office and leave his hermitage, which he ultimately did, most reluctantly. He was consecrated the next year at York in the presence of seven bishops. For two years he journeyed up and down his diocese, ordaining priests and confirming the faithful, even going to remote areas where there were no churches and the people had to come out in booths when they gathered to hear him.

Having a premonition of his death he gave up his charge at Christmas 686, and returned to Farne to await it in solitude. He died on March 20th

tified by the sacraments and with the praises of God on his lips. He was buried in the abbey at Lindisfarne, but when the monks fled from the Danish invasions, they took his body with them, first to Chester-le-Street and later to Durham, where in the sanctuary of the noble Norman Cathedral it was a centre of pilgrimage throughout the middle ages. The venerable Bede, his loving biographer both in verse and prose, lies buried at the west end in the lovely Galilee. When St. Cuthbert's tomb was opened by a dean of the Cathedral in the 19th century, a fine gold reliquary in the form of a cross was found, which is believed to date back to the fifth century; some pieces of Saracenic silk with arabic inscriptions; and the so-called 'stole of St. Cuthbert,' a very fine piece of English embroidery, dating from between 909 and 916. The latter is one of the earliest examples of the 'opus anglicanum,' which became famous throughout Europe during the middle ages and was considered a fit gift for kings. The crudely drawn figure of a saint on the wooden coffin lid found at the same time is both nearer in date and more appropriate to his simple and austere life than these unique works of art of 'St. Cuthbert's Treasure.'

The days of all the saints who are mentioned in this note on St. Cuthbert are kept in the Kalendar of the Scottish Episcopal Church.

BOOK REVIEWS

UNWORTHY AS I AM. By the Rev. Canon John V. Young. Privately published, 1959. Pp. 35.

In this mimeographed pamphlet Fr. Young has written of his life in the Canadian priesthood and especially of his forty-odd years in charge of the Mission Church of St. John Baptist, Saint John, New Brunswick. His experiences among the poor of the city and in firmly establishing a Catholic center make delightful reading. His life touched many events and personages of Canadian Church and secular history. It is an inspiring account of the way a true priest serves God and His other children. A number of Holy Cross Fathers have given missions in his cure, and he records his gratitude for their work. Canon Young was loath to set a price on this production but will send 'Unworthy As I Am' for "a dollar or less" to anyone addressing him at 271 Princess Street, Saint John, N.B., Canada.

DEVOTIONAL MANUAL FOR ALTAR GUILD MEMBERS. By the Altar Guild of the Diocese of New Jersey. Price 10 cents.

This excellent booklet of instruction and prayers may be obtained from Miss Harriet Molineux, 31 Carleton Road, Metuchen, N. J.



COMMUNITY NOTES

JANUARY is always a month in which our outside work is light, as it is too soon after Christmas for most parishes to be ready for a major event like a Mission. There were, to be sure, sermons, addresses and quiet days given by various members of the Community, but only Fr. Terry had any longer appointments. He conducted Schools of Religion at the Atonement, Brooklyn, and at Trinity Church, Tariffville, Conn.

When the New Year came in, Fr. Hawkins was engaged in conducting a Retreat for the Sisterhood of St. John the Divine in Toronto. He acts as Chaplain for both this Community and for the Sisters of the Church, visiting the two convents approximately every six weeks. He also serves, under Fr. Wessinger, S.S.J.E., as Chaplain to the Convent of St. Anne in Kingston, N. Y. Every month he visits them, and in addition goes to Grace Church, Albany, to hear the Confessions of the clergy there and of anyone else who wishes to come.

Fr. Gill returned to West Park in mid-January after a 125 day tour of the West Coast on behalf of the needs of Bolahun. He reports that many blessings accompanied his itinerary in Oregon, Washington, British Columbia, California, Colorado, Nebraska, Illinois and Wisconsin. He spoke more than eighty times about the Mission, conducted three Retreats, and spent the Thanksgiving and Christmas holi-

days at Mount Calvary. The Order appreciates the welcome which scores of clergy showed in inviting Fr. Gill to their parishes, as well as the hospitality accorded by dozens of their parishioners. We are most grateful to God for the hearty response He inspired wherever the Mission presentation was made; for the new supporters and the enthusiastic volunteers. Fr. Gill wishes to express his thanks to his hosts and hostesses from Vancouver to San Diego and elsewhere, and wishes he could show gratitude by taking back with him to Liberia everyone who has offered to join in the work of the Mission.

Bolahun

The greatest physical blessing at the Mission is the completion of the new three-lane highway which passes the private jeep track from Bolahun and connects with the coast. It was a terror during its unsurfaced period while the rainy season lasted, but now brings commerce and guests to the area and will make travel and transportation vastly more convenient. Cars of ordinary style - not jeeps or power wagons - have already negotiated the run to the Mission, and more will appear. In time supplies will come from the Liberian ports, not from Sierra Leone as now.

Our Princeton volunteer, Mr. Christopher Cone, is trying to start the broadcasting, our scheme for

aching many of the Bandi villages. There has been an unfortunate delay in getting the crystals ground for those frequencies in which we have been licensed to operate.

He writes of the return of Fr. Smyth, our Companion, in part as follows: "The best news in months is the return of Fr. Doctor Smyth to the mission and hospital. Both the patients and the Mission staff have longed for his coming again. Fr. Crowther and Sister Elvina have carried on during the months since Dr. Robinson filled the gap for the summer. Now there is jubilation in the town: whether Doctor has returned.

"His entrance into Bolahun was, if anything, more vigorously cheered than any I have seen. There was dancing in the streets, which is unusual for such affairs. On his first trip to Mbalotahun, the leper colony, he received among other things rice, two chickens, and the applause of many leprous hands."

Mount Calvary

During January Fr. Baldwin conducted a Retreat over the weekend of the 17th at the Bishop's Ranch in the diocese of California. Bishop Campbell, acting for the Bishop of Los Angeles, administered the Sacrament of Confirmation in Grace Church, Mendora, on the 24th.

At Mount Calvary there has been a steady stream of Retreats, and at the Retreat House of the Holy Nativity others as well. It would make dull reading for all these to be listed, for when not away from home all the members of the Order are kept busy with one or another of these.



The Order of St. Helena

Christmas, which begins for us with First Vespers of the Nativity on December 24, does not end until the Octave of the Epiphany, January 13. Our Christmas guests enjoyed the three "talking suppers" in the reception room the three nights after Christmas. The creche and the greens throughout the house were left up until the octave. One afternoon the Novitiate from Holy Cross joined us for tea, helped us eat up some of our Christmas presents, and compared notes as to novitiate training, rules and privileges.

One of our chief works in January, and we expect it to be so for the year to come, was Chapel Committee meetings. On January 11 we had an all-day meeting with the Father Superior, our architects from New York and Miss Janet de Coux, a sculptor who is helping us plan the interior of the new chapel. Final decisions had to be made then about basic things: material, design of the

whole, lighting, etc., and many other subjects worked over and left for settlement at still other future meetings.

We had another big meeting, of the Professed of this house, to discuss the problem of space — not moon rockets, but where to put the next postulant and how to get everyone into the refectory. The bursar and the Sister in charge of Associates have drawn a real plum in the promise of space in the basement for desks, shelves and files. Linoleum is to be laid, partitions erected and lights installed. So far we have one second-hand desk, and two chairs, which we bought for a few dollars.

Our growing family no longer fits into our two cars, and the Father Superior has solved the problem of getting us all to Mass on Sundays by sending us a novice from Holy Cross to celebrate Mass for us at 7:00. We have been going to St. George's, Newburgh for Sunday Mass, and we shall miss our parish friends, but Mass in our own chapel on Sundays is most welcome.

Some of us were represented at parish suppers and meetings this month at both St. George's and St. Thomas', where our Sisters help with the Church School on Sunday mornings.

The Sisters have completed a set of 40 colored slides for an Altar Guild program package. They show the making of altar bread, the laying out of vestments, and relate the work of the Altar Guild to the liturgy and to the Christian life. The Sister in charge of slides will send them out upon application. We ask for postage both

ways and an offering for the Order.

The Chapel Fund total has reached \$88,750. We need \$1,250 to complete the work, if our estimate of \$90,000 proves correct when the bids are opened.

Versailles

Before Job Assembly on Epiphany word went around that there was to be a surprise, and that even the Sister Portress at the Convent had better put up the 'Sisters are at the School' notice and be in her place in the faculty row in the gym. At the proper moment Sister Mary Joseph arose, remarked that Epiphany is a traditional day for gift-giving, picked up off the floor a two-foot-square box, beautiful in white tissue paper and ribbon wrappings, and opened it.

Out of it came a handsome silver tea urn, a hundred years old, and guaranteed to hold fifty-three cups of tea. It was a present to the school from the congregation of the Versailles Christian Church, in appreciation for the loan of our gymnasium to them for their Sunday morning activities last year while their church building was being renovated and repaired.

Daily afternoon tea at Margaret Hall is an important and characteristic event, and the urn, in addition to being of practical value, adds a classic and aesthetic touch to the function. On Sunday afternoon, January 10th, a goodly representation of the Christian Church congregation accepted our invitation to come and see the urn in action. Our girls served, and there was general rejoicing and mutual gratitude.

MARCH APPOINTMENTS

MARCH

- 1-4 Fr. Baldwin. Seattle, Wash., St. Paul. Mission.
- 1-2 Fr. Tiedemann. Los Angeles, St. James. School of Prayer.
- 1-2 Fr. Hawkins. Toronto, Can., Sisterhood of St. John the Divine.
- 1-2 Fr. Terry. Deton, North Texas State Teachers College. Mission.
- 1-2 Sr. Mary Joseph. Philadelphia, National Association of Principals of Schools for Girls.
- 2 Fr. Superior. Fairfax, Va., Grace. Quiet Day.
- 2-9 Fr. Packard and Br. Francis. Roxboro, Pa., St. Timothy. Mission.
- 3 Fr. Superior. Richmond, Va., St. Matthew. Address.
- 4-7 Fr. Hawkins. New York, House of the Redeemer. Retreat.
- 4-6 Sr. Rachel. Greenwich, Conn., Seabury House. Leader of Conference on Vocation in Education.
- 4 Sr. Mary Florence. Stone Ridge, N. Y., Christ the King. Meditation.
- 6-10 Fr. Baldwin. Tacoma, Wash., St. Mary. School of Prayer.
- 6-11 Fr. Spencer and Br. Charles. Augusta, Ga., Good Shepherd. Mission.
- 6-8 Fr. Terry. Flossmoor, Ill., St. John. School of Religion.
- 6-10 Br. Michael. Lakeport, Cal., St. John. Children's Mission.
- 6-13 Fr. Smith. Kew Gardens, N. Y., Resurrection. Mission.
- 7 Sr. Mary Florence. Pleasant Valley, N. Y., St. Paul. Quiet Day.
- 8 Fr. Hawkins. Irvington, N. J., St. Barnabas. Quiet Day.
- 8 Fr. Harris. Larchmont, N. Y., St. John. Quiet Day.
- 9 Fr. Bessom. Balston Spa., N. Y., Christ. Liberian Address.
- 9-11 Fr. Terry. Franklin Park, Ill., St. Patrick. School of Religion.
- 12-14 Fr. Packard. New York, House of the Redeemer. Retreat.
- 13-18 Fr. Baldwin. Walla Walla, Wash., St. Paul. Mission.
- 13-15 Fr. Terry. Joliet, Ill., St. Edward. School of Religion.
- 13-17 Br. Michael. Healdsburg, Cal., St. Paul. Children's Mission.
- 16-17 Fr. Bessom. Tarrytown, N. Y., Christ and Pleasant Valley, N. Y., St. Paul. Addresses.
- 16-17 Fr. Terry. Evanston, Ill., Seabury-Western Seminary. Visit.
- 17 Fr. Gill. Mount Kisco, N. Y., St. Mark. Liberian Address.
- 19-22 Fr. Terry. Nashotah, Wis. Visit to Seminary.
- 20 Fr. Superior. Washington, D. C., St. Paul. Sermon.
- 20-25 Fr. Baldwin. Vancouver, Wash., St. Faith. Children's Mission.
- 20-27 Fr. Stevens and Fr. Smith. Alexandria, Va., St. Paul. Mission.
- 20-24 Br. Michael. Petaluma, Cal., St. John. Children's Mission.
- 21 Fr. Superior. Baltimore, St. Andrew. Quiet Day.
- 22 Fr. Hawkins. Albany, N. Y., Grace. Confessions.
- 22 Br. Francis. Philadelphia. Address to the Laymen's Union.
- 23 Fr. Harris. Lebanon, Pa., St. Luke. Sermon.
- 23 Fr. Bessom. Nutley, N. J., Grace. Liberian Address.
- 24 Fr. Harris. Hershey, Pa., All Saints. Sermon.
- 25-28 Fr. Hawkins. New York, House of the Redeemer. Retreat.
- 25-29 Fr. Terry. Lennoxville, Que., Bishop's College. Retreat.
- 26 Sr. Rachel. Christiansburg, Va., St. Thomas. Address.
- 27 Bp. Campbell. Santa Barbara, Trinity. Confirmation.
- 27-31 Fr. Spencer. Philadelphia, St. Mark. Mission.
- 27-31 Fr. Packard, Cranford, N. J., Trinity. Mission.
- 27 Fr. Bessom. Greenville, N. Y., Christ. Retreat.
- 27 Sr. Rachel. Hollins College, Va. Address.
- 27-31 Sr. Mary Michael. Kent., Conn. Kent School Seminar.
- 29 Sr. Frances. Louisville, Ky., Grace. Quiet Day.
- 30-31 Fr. Terry. Montreal, Can. Visit to Diocesan Seminary.

An Ordo of Worship and Intercession March - April 1960

- Mar. 16 Wednesday V Proper Mass col 2) Ash Wednesday pref of Lent till Passion Sunday unless otherwise directed — for our country
- 17 St. Patrick BC Double W gl col 2) feria 3) Ash Wednesday — for the Novitiate of the Order of the Holy Cross
- 18 St. Cyril of Jerusalem BCD Double W gl col 2) feria 3) Ash Wednesday cr — for clergy and seminarists
- 19 St. Joseph Spouse BVM Double I CI W gl col 2) feria 3) Ash Wednesday cr prop pref — for St. Andrew's School
- 20 3d Sunday in Lent Double I CI V col 2) Ash Wednesday cr — for the Oblates of Mount Calvary
- 21 St. Benedict Ab Gr Double W gl col 2) feria 3) Ash Wednesday — for the Order of St. Benedict
- 22 Tuesday V proper Mass col 2) Ash Wednesday — for the Seminarists Associate
- 23 Wednesday V as on March 22 — for the reunion of Christendom
- 24 St. Gabriel Archangel Gr Double W gl col 2) feria 3) Ash Wednesday — for the Holy Cross Press
- 25 Annunciation BVM Double I CI W gl col 2) feria 3) Ash Wednesday cr prop pref — for the Anglican Communion
- 26 Saturday V as on March 22 — for the faithful departed
- 27 4th (Refreshment) Sunday in Lent Double I CI V or Rose col 2) Ash Wednesday cr — for the Confraternity of the Christian Life
- 28 Monday V Proper Mass col 2) Ash Wednesday — for Mount Calvary
- 29 Tuesday V Proper Mass col 2) John Keble C 3) Ash Wednesday — for the Episcopal Church
- 30 Wednesday V as on March 28 — for the Novitiate of the Order of St. Helena
- 31 Thursday V as on March 28 — for the conversion of sinners
- April 1 Friday V as on March 28 — for the Liberian Mission
- 2 Saturday V Proper Mass col 2) St. Francis of Paula C 3) Ash Wednesday — for world peace
- 3 Passion Sunday Double I CI V col 2) Ash Wednesday cr in Sunday and ferial Masses till Easter omit Ps in Preparation Gloria there and at Introit and Lavabo pref of Passiontide till Easter unless otherwise directed — for the Order of the Holy Cross
- 4 St. Isidore of Seville BCD Double W gl col 2) feria 3) Ash Wednesday cr — for all bishops
- 5 Tuesday V proper Mass col 2) Ash Wednesday — for family life
- 6 Wednesday V as on April 5 — for the Confraternity of the Love of God
- 7 Thursday V as on April 5 — for social justice
- 8 Compassion BVM Double II CI W gl col 2) feria 3) Ash Wednesday cr pref BVM (Transfixion) — for the Order of St. Helena
- 9 Saturday V as on April 5 — for the sick
- 10 Palm Sunday Double I CI V before principal Mass blessing and procession of palms R at Mass cr in Masses not preceded by blessing of palms LG from that service — for Missions
- 11 Monday in Holy Week V col 2) Palm Sunday no commemorations of saints till April 25 — for the Companions of the Order
- 12 Tuesday in Holy Week V col 2) Palm Sunday — for the strengthening of the Religious Life
- 13 Wednesday in Holy Week V col 2) Palm Sunday — for Retreats
- 14 Maundy Thursday Double I CI V at Mass W gl col 2) Palm Sunday cr — for the Priests Associate
- 15 Good Friday Double I CI B no Mass service of the day as directed
- 16 Easter Even Double I CI V no Mass of the day after Easter Vigil first Mass of Easter W gl pref of Easter

Note on ordinary and greater Doubles in Lent Mass may be of the feria V col 2) feast 3) Ash Wednesday



IMPORTED FROM FRANCE AND ITALY

indoors and outdoor statuary
in hand-carved stone,
terre de fer, lead, terra-cotta
Quotations given on request

I had been there

A Way of the Cross for Children
14 Pictures70

MARGARET'S SHOP

● Religious Art ●

5 TUNNEL ROAD ASHEVILLE, N. C.

I BELIEVE — SO WHAT

An inquiry concerning the
Faith of the Nicene Creed
59 .50

TIPAHATO

Blue Ridge Summit, Pa.

specializing in custodial care, and training,
for those who present unusual
mental and/or emotional problems.

Marguerite Lodge Byrne, Director

THE AMERICAN MISSAL

Large clear type; convenient page
turnings; cross-reference reduced to a
minimum.

Fully tabbed, eight strong markers.

Sheets \$40.00

Red Buckram, Round Corners,

Red Edges \$45.00

Red Morocco, Round Corners,

Gilt Edges \$60.00

THE AMERICAN MISSAL

POST OFFICE BOX 22

CAMBRIDGE 38, MASSACHUSETTS

Checks should be payable to
THE AMERICAN MISSAL

MEDITATIONS

In Christian Living

By Fr. Paul C. Weed, Jr.

PP. 144

CLOTH \$2.50

SOWERS

PRINTING COMPANY

Lebanon, Pennsylvania

PERIODICALS and BOOKS

General Commercial Printing

COMMERCIAL OFFSET PRINTERS, INC.

63 Second St. — Newburgh, N. Y.

Telephone JOHN 1-4762

- Printers of this Publication -

The Origin and Meaning of the Name

Protestant Episcopal

by

Robert W. Shoemaker, Ph.D.

Assistant Professor of History, Rensselaer Polytechnic Institute, Troy, N. Y.
A scholarly and authoritative analysis
of the **who, where, when, what, how,**
and **why** of the name of that branch of
the Anglican Communion in the United
States known as the Protestant Episcopal Church.

KATHARINE MORGAN TERRY STUDIO

CHURCH VESTMENTS

- Traditional or Contemporary
- Domestic and imported materials of interest
- Original designs
- Custom work only
- Hand embroidery in medieval or contemporary technique

102 Prince St.
Bordentown, New Jersey

Hand

Embroidered Altar Linen

Our Exquisite Imported Linens appeal to the most discriminating taste. They are Hand Embroidered and made to your specifications. Write for Illustration Brochure.

— Also —

NEW: CREASE RESISTING ALB LINENS and other beautiful Linens by the yard

MARY MOORE,
Box 394C
Davenport, Iowa

THE ANGLICAN MISSAL

Revised American Edition

Bound in Red fabrikoid with Gold edges, leather tabs, ribbon markers. Printed on slightly tinted thin paper or rag content.

ORDINARY and CANON in TWO COLORS

Price \$60.00

THE PEOPLE'S MISSAL

Bound in Red, Blue or Black Cloth

Price \$7.50

THE FRANK GAVIN LITURGICAL FOUNDATION

Mount Sinai

Long Island, N.Y.

THE CONFRATERNITY OF THE BLESSED SACRAMENT

Founded 1862

Anglo-Catholic Devotional Society

- To honor the Presence of Our Lord in the Blessed Sacrament of His Body and Blood;
- To promote fasting before receiving Holy Communion;
- To promote the Mass as the chief service of Sunday worship;
- To further the practice of Reservation of the Blessed Sacrament for Communion and Devotion.

For further information address:

The Rev'd William R. Wetherell
Secretary General, C. B. S.
438 Valley Street
Orange, New Jersey

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild for all the Faithful Departed. Open to all communicants of the Anglican Church.

Provide that prayers will be offered for the repose of your soul by joining the Guild.

The Rev. Malcolm DeP. Maynard, I.
Superior General

For further information, address

The Secretary-General
Guild of All Souls

32 Tenmore Road, Haverford, Pa.